

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 23rd August 1890.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahammadi" ...	Tangail, Mymensingh	450	16th August 1890.
2	"Hitakari" ...	Kushtea	.....	13th ditto.
3	"Kasipore Nibási" ...	Kasipore, Burrisal	30	For the second fortnight of Shravan 1297 B E.
4	"Sahayogi" ...	Burrisal	.....
5	"Uluberia Darpan" ...	Uluberia	.....	16th August 1880.
<i>Weekly.</i>				
6	"Arya Darpan" ...	Calcutta	102	4th ditto.
7	"Bangabási" ...	Ditto	20,000	16th ditto.
8	"Bángalá Exchange Gazette" ...	Calcutta	.....
9	"Burdwán Sanjivani" ...	Burdwan	302	12th ditto.
10	"Cháruvartá" ...	Sherepore, Mymensingh	500	11th ditto.
11	"Dacca Prakash" ...	Dacca	1,200	11th ditto.
12	"Education Gazette" ...	Hooghly	885	15th ditto.
13	"Grambási" ...	Uluberia	800	18th ditto.
14	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	300	
15	"Navayuga" ...	Calcutta	.....
16	"Pratikár" ...	Berhampore	600	15th ditto.
17	"Rungpore Dikprakash" ...	Rungpore	.....
18	"Sahachar" ...	Calcutta	500	13th ditto.
19	"Samáj-o-Sahitya" ...	Garibpore, Nuddea	.....	17th ditto.
20	"Samaya" ...	Ditto	3,806	15th ditto.
21	"Sanjivani" ...	Ditto	4,000	16th ditto.
22	"Sakti" ...	Dacca	.....	12th ditto.
23	"Sansodhini" ...	Chittagong	.....	13th ditto.
24	"Saráswat Patra" ...	Dacca	300	15th ditto.
25	"Som Prakash" ...	Calcutta	1,000	18th ditto.
26	"Sudhakar" ...	Ditto	2,580	15th ditto.
27	"Sulabh Samvád" ...	Ditto	.....	16th ditto.
28	"Surabhi o Patáka" ...	Chandernagore	700	15th ditto.
<i>Daily.</i>				
29	"Dainik o Samáchár Chandriká" ...	Calcutta	1,500	17th to 21st August 1890.
30	"Samvád Prabhákar" ...	Ditto	800	16th & 18th to 21st August 1890.
31	"Samvád Purnachandrodaya" ...	Ditto	300	15th, 16th & 18th to 21st August 1890.
32	"Banga Vidyá Prakashiká" ...	Ditto	500	12th to 16th & 18th to 20th August 1890.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
33	"Dacca Gazette" ...	Dacca	.....	18th August 1890.
HINDI.				
<i>Monthly.</i>				
34	"Darjeeling Mission ke Másik Samáchár Patrika." ...	Darjeeling	20	14th ditto.
35	"Kshatriya Patriká" ...	Patna	200	
<i>Weekly.</i>				
36	"Aryavarta" ...	Calcutta	1,500	9th ditto.
37	"Behar Bandhu" ...	Bankipore	.....	12th ditto.
38	"Bhárat Mitra" ...	Calcutta	1,653	7th ditto.
39	"Desí Vyápari" ...	Ditto	.....	13th ditto.
40	"Sár Sudhánidhi" ...	Ditto	500	
41	"Uchit Baktá" ...	Ditto	4,500	
PERSIAN.				
<i>Weekly.</i>				
42	"Jám-Jahán-numá" ...	Calcutta	250	15th ditto.
URDU.				
<i>Weekly.</i>				
43	"Aftal Alum Arrah" ...	Arrah	300	
44	"Anis" ...	Patna	.....
45	"Gauhur" ...	Calcutta	196	10th ditto.
46	"Al Punch" ...	Bankipore	.....	11th ditto.
47	"Urdu Guide Darussaltanat" ...	Calcutta	340	15th ditto.
48	"Raisul-Akhbari-Moorshidabad" ...	Murshidabad	.....	8th & 16th August 1890.

No.	Names of newspapers.		Place of publication.		Reported number of subscribers.	Dates of papers received and examined for the week.
	URIYA.					
	<i>Monthly.</i>					
49	"Asha"	...	Cuttack	...	...
50	"Taraka and Subhavartá"	...	Ditto	...	...
51	"Pradíp"	...	Ditto	...	...
52	"Samyabadi"	...	Ditto	...	...
	<i>Weekly.</i>					
53	"Dipaka"	...	Cuttack	...	.....	26th July & 2nd August 1890.
54	"Utkal Dípiká"	...	Ditto	...	444	26th ditto ditto.
55	"Samvad Váhika"	...	Balasore	...	205	24th & 31st July 1890.
56	"Urya and Navasamvád"	...	Ditto	...	600	23rd & 30th ditto.
	PAPERS PUBLISHED IN ASSAM.					
	BENGALI.					
	<i>Fortnightly.</i>					
57	"Silchar"	...	Silchar	...	500	
	<i>Weekly.</i>					
58	"Paridarshak"	...	Sylhet	...	450	12th August 1890.

I.—FOREIGN POLITICS.

The *Samaya*, of the 15th August, says that the misunderstanding which has recently arisen between Government and the Amir of Afghanistan regarding

SAMAYA,
Aug. 15th, 1890.

the possession of the Zhob Valley and the town of Candahar; the Amir's desire to make a commercial treaty with Russia; his reply to the Government's remonstrance on the subject of his cruelties, all these go to show that Russia is plotting in Afghanistan with the object of creating difficulties. The English should therefore take timely precautions and remove the misunderstanding that has arisen between them and the Amir. The writer is apprehensive lest war should break out from a trifling cause.

2. The following observations are extracted from an article in the *Surabhi-o-Pataká*, of the 15th August, headed "Do not kindle the fire of war in Cabul:"—

SURABHI-O-PATAKA,
Aug. 15th, 1890.

The Government and the Amir
Abdur Rahman.

It is a great defect in the national character of Englishmen that they are unable to live on friendly terms with anybody. They are extremely fond of lording it over other people and making an exhibition of their self-love. They are therefore disliked by everybody, and not only in other countries, but also in Europe, their own country, they are looked down upon for this fault. But it is in India that this defect of the English character appears in its most aggravated form. Now that they have succeeded, no matter by what means, in establishing their authority in India, they should consider that their only duty at the present time is to conduct the work of administration properly, and thus to promote their own and their subjects' welfare. But instead of doing that, they are ever busy making exhibitions of their power before neighbouring potentates. It is owing to this that the Indians have not been able to enjoy peace and happiness under British rule. Read the history of British rule in India from the time of Warren Hastings to the present, and you will find that the Englishman's policy of interference in other people's affairs has all along had the effect of destroying India's peace. God only knows when the English will get rid of this evil disposition of theirs.

It is not yet ten years since the terrible conflagration produced by Lord Lytton in Cabul in answer to Lord Beaconsfield's cry for a scientific frontier was extinguished. Everybody knows what loss of blood and treasure India had to bear in the Cabul war. But what have the English gained by all this sacrifice? One can get no reply to this question. Have the English really got rid of that eternal bugbear of a Russian invasion, to prevent which hundreds of thousands of men were slaughtered, the sons of the Amir Shere Ali were dethroned, and Abdur Rahman, the protégé of Russia, was set up on the throne of Cabul? Before five years had elapsed since the accession of Abdur Rahman to the throne of Cabul, Russia's growl at Panjdeh struck terror into the hearts of the English. They instantly became anxious to settle with Russia the boundaries of Cabul, as if a fixing of boundaries would effectually prevent Russia's advance in the direction of that country.

Burmese affairs served for a time to keep in check this fear of Russia and to divert the eyes of the English from Cabul. That the English did not so long interfere in the administration of that country was because their love of power was being all this time gratified by the subjugation of the Burmese. Burmah has been annexed, and the English, true to their national character, have now therefore begun to interfere in Cabul affairs.

It is said that the Amir Abdur Rahman's practice of causing all persons who rebel against his authority, as well as other criminals, to be executed in a public place has deeply pained Lord Lansdowne, who has consequently requested the Amir to discontinue this brutal practice.

Now the awakening of this pity in Lord Lansdowne's heart is regarded by many people with suspicion. For the English are moved to such pity whenever a quarrel is to be picked with a foreign prince. Moved in this way by the sufferings of the Burmese, the English have dethroned Theebaw, that guileless King of the Alompra dynasty. If the Afghans had been a weak people like the Burmese, the English would have by this time completely put down all oppression in Cabul. The Amir is said to be greatly annoyed by this treatment, and well he might. What right has one power to say anything regarding the administration of any other independent power? Does any European Sovereign venture to condemn the brutal oppressions which are being still perpetrated in European Russia? And have the English, that most pious Christian nation, been yet able to say anything to Russia in that connection? Then, how did Lord Lansdowne venture to point out to the Amir Abdur Rahman the defects of his rule? Does his Excellency consider the Amir to be an imbecile ruler like the Burmese King? Has not his Excellency studied the evidence of Afghan valour recorded in Afghan history, and the lesson which the Afghans have given to the English at every step? Did his Excellency, in pointing out the faults of the Amir's administration, forget all about the lakhs of rupees which the English annually pay to the Amir as the price of his friendship? He ought to have known that it is a fact that the Afghans consider the English to be a weak people. And why should they respect the English when they find the English so eager to gain their friendship and ready to bribe them for that purpose? But these thoughts do not cross the mind of the British Government when they are bent on picking a quarrel.

That the Amir is displeased with the Government is also shown by the fact noticed in the *Civil and Military Gazette*, that he is inciting the people living about Jellalabad to oppose the English in constructing the projected railway to that place. It is not certain whether the Amir has been instigated by Russia in this matter. He is also said to be making preparations for war. All this has really alarmed the people of this country. Will Lord Lansdowne rekindle, under the premiership of Lord Salisbury, the fire which twelve years ago was kindled in Cabul by Lord Lytton under the premiership of Lord Beaconsfield?

II.—HOME ADMINISTRATION.

(a)—Police.

3. Baboo Bhola Nath Chakravarti, of Telehati, in the district of Howrah, reports to the *Samaya*, of the 15th August, two serious cases of dacoity which occurred—one at each of the villages Jhimra

Two cases of dacoity in the district of Howrah.

within the jurisdiction of the Jagatballabhore thana, and Dhutpore within the jurisdiction of the Krishnagore thana. The two villages are only half a mile distant from each other. At Dhutpore the dacoits entered the house of Patitpavan Pal and robbed him and his family of everything they possessed. If Patit had got firearms with him he could have easily driven away the dacoits. But the Arms Act prevented him from keeping firearms, and so he was powerless against the dacoits, and had everything robbed. The police are enquiring into the case, but there is very little chance of the dacoits being arrested. The residents of the locality having become terror-stricken, Government is asked to take remedial measures.

SAMAYA,
Aug. 15th, 1890.

SAMAJ-O-SAHITYA,
Aug. 17th, 1890.

Police arrangements at a festival in the Ranaghat subdivision of the Nuddea district.

4. The *Samáj-o-Sáhitya*, of the 17th August, has the following:—

The Khedai Puja in the Mathurgachi village, in the Ranaghat subdivision of the Nuddea district, causes great disturbance of the public peace every year, and the celebration of the puja,

which takes place annually on the last day of the Bengali month of Sravan, is generally attended with serious riots. The only check upon the crowd of four to five thousand villagers who gather on the occasion is a small body of three or four constables, and it is a very inefficient check. It is hoped that the Subdivisional Officer will enquire into the disturbances that occurred on the 15th August last, and arrange for his personal presence at the ceremony in future attended by at least two or three dozen constables.

5. The *Grámvástí*, of the 18th August, says that two police constables of Uluberia lately arrested and challaned two persons on the false charge of having been drunk and disorderly. The Deputy Magistrate dismissed the case, and wrote to the District Superintendent of Police saying that the constables had got up a false case. The District Superintendent fined the constables one rupee each. This punishment must be considered to have been very inadequate. If any other person than the constables had been guilty of this offence of setting up a false case, he would have been sent to jail. The Inspector-General of Police is asked to do justice in the matter.

GRAMVASTI,
Aug. 18th, 1890.

Two police constables in Uluberia,
Howrah district.

(b)—*Working of the Courts.*

6. The *Burdwan Sanjivani*, of the 12th August, praises Sir Comer Petheram and Mr. Justice Gurudas Banerjee for the decision passed by them in a recent case to the effect that when a Hindu woman becomes unchaste after her husband's death she is entitled to get no maintenance, and says that the decision will have a salutary effect on Hindu widows. As a Judge of the High Court, Mr. Justice Gurudas is doing much good to the Hindu community. He passed a decision in May last to the effect that the Hindu women who lose their husbands in the life-time of their fathers-in-law will receive maintenance. This decision will greatly benefit Hindu widows. The writer asks God to bless Mr. Justice Gurudas with long life.

BURDWAN SANJIVANI
Aug. 12th, 1890.

Two decisions of the Calcutta High
Court under the Hindu Law.

7. The *Sansodhini*, of the 13th August, says that an officer engaged in the administration of criminal justice in Chittagong sometimes calls the witnesses with whom he is displeased *harámjád*. This is language of strong abuse for both Hindus and Mussulmans. The officer is a dispenser of justice, and it behoves him to consider how he would himself like to be abused in this way.

SANSODHINI,
Aug. 13th, 1890.

8. The *Sanjivani*, of the 16th August, says that the *Indian Mirror* has learnt from a reliable source that the Bengal Government nominated an uncovenanted officer to the vacant District Judgeship of Beerbhoom, and that its choice fell most probably on a Subordinate Judge or a Small Cause Court Judge; but the High Court objected to this course, and the work of the District Judge of Beerbhoom was therefore divided between the District Judges of the 24-Pergunnahs and Burdwan. This objection of the High Court is really to be regretted, as it has prevented the Public Service Commission's recommendation to promote qualified Subordinate Judges and Small Cause Court Judges to District Judgeships from being given effect to. What is the reason of the objection? Is Baboo Brajendra Kumar Seal, District Judge of Bancoorah, discharging his duties with less ability than any Civilian?

SANJIVANI,
Aug. 16th, 1890.

9. The *Dainik-o-Samáchár Chandriká*, of the 20th August, has the following:—It appears from the Mitakshara and the writings of Yajnavalkya that the jury system existed in ancient India. The Mitakshara deals with the system most elaborately and prescribes even the number of men which should constitute

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 20th 1890.

The Jury system.

a jury. It is clear, therefore, that the jury system, as established by the English, is not quite a novel thing in India. To say, then, that the system is not suited to this country is to betray an utter ignorance of the past history of India and its people. And in spite of all that has been said to the contrary, the writer is clearly of opinion that even the modern jury system is a system that is not at all unsuited to the circumstances of this country, if the object of a jury trial be to dispense sound justice and not to punish men rightly or wrongly.

It is true that there is occasional failure of justice under the jury system. But none but the bloodthirsty and unduly harsh officials and heartless Anglo-Indian editors will deny that such grievous failure of justice as takes place where the Judge does not try cases in consultation with a jury is impossible under the jury system. To abolish the jury system and leave the trial of criminals to the Judge alone, or, at the best, to the Judge aided by two assessors, will be to do great injustice to the people—an injustice which will not be redressed even by creating Divisional Appellate Benches consisting of three Judges each. An appeal, again, is not always a sure remedy for the wrong that is done in the Court of First Instance, nor is it prudent to rely in all cases upon an appeal for such a remedy.

The jury system cannot be entirely abolished. Nor do the Anglo-Indian officials advise such a course. What they want is that the jury system should be abolished in regard to native criminals and retained only for Europeans. No Anglo-Indian will, in fact, ask for the abolition of the jury system in the complete and unqualified form which will deprive his own countrymen of its benefits and advantages. But they are not very farsighted men who want to mutilate the jury system in this way. The jury system—at least, the native jury—has long been an eyesore to the Anglo-Indian official, who cannot bear to see a native criminal escape punishment and the gallows in particular. The discharge of a native criminal is unbearable alike to the highest authorities, Viceroy, Governor, Lieutenant-Governor and the rest, and to the meanest police constable. And that is why the highest and the meanest officials, having anything to do with the administration of criminal justice, are opposed to the jury system. Even the District Judges, who were hitherto free from this failing, are beginning to succumb to it. Mr. Beveridge, for instance, has become a great supporter of the movement for the abolition of the jury system. But, happily, all District Judges are not of Mr. Beveridge's way of thinking. It must be said to the credit of the High Court Judges that they are not at all anxious to punish criminals: that they, on the contrary, appear to feel a relief when they are able to discharge a criminal. The native public need apprehend no danger to the jury system from the Judges of the High Courts—of the Calcutta High Court, at least.

The opponents of the jury system have nothing to say against the system as it is worked in Calcutta: they find fault chiefly with the mofussil jury system, and that not unjustly. But they should know that the fault, even as regards the mofussil, lies not with the system itself, but with the mode in which it is worked. The power of selecting jurors is delegated in the mofussil to that source of all mischief, the police, and this circumstance alone is sufficient to make the system obnoxious. Again, jurors in the mofussil are for the most part ignorant of English, whilst all the important work of the Courts to which they are invited is conducted in that language. This, no doubt, interferes with the proper working of the jury system. But it is no fault of the system that the jurors are men not acquainted with the English language. Those who hold, like the *Englishman*, that the jury system cannot work in this country because the Bengali language cannot be made by the Judge a medium for delivering charges to the jury must be ignorant of the character and capacity of that language. The language

that lends itself so readily to the translation of laws framed in English, and is found so fit an instrument in the hand of the lawyer in cross-examining witnesses and delivering addresses to the jury, should not surely be found by the Judge in the mofussil too poor to be used for the purpose of charging the jury. That the Judge does find it too poor to be used for that purpose is because his own knowledge of it is extremely imperfect. And would it be right to abolish the jury system for that which is not a fault of the system, but a fault of the Judge? If it be right to do so, it would be equally right to abolish trial itself. For the Judge not only does not know Bengali well enough to be able to charge the jury in that language, he does not also know Bengali well enough to be able to understand fully what complainants, defendants, and the witnesses say in their own language. And if the Judge's disadvantages in this latter respect can be minimised by the help of interpreters, pleaders, and the amla, why should his disadvantages in a jury trial be considered so serious as to require the abolition of the jury system altogether?

(d)—*Education.*

10. The *Sahachar*, of the 13th August, has the following on the Calcutta University:—

SANACHAR
Aug. 13th, 1890.

The Calcutta University.

1. The Calcutta University is gradually getting involved in various difficulties. Since the appointment of the Arts Examination Enquiry Committee, one set of examinations is over, and the time for holding another set of examinations is nearly come, and the Committee have not yet submitted their report. Again, the Syndicate has not yet passed any resolution on the report submitted by the Committee which was appointed to enquire into the disclosure of questions at the last F. A. Examination. Thus it seems that in most matters the University makes only noise and does no real work. If the examiners who are charged with having disclosed questions are found guilty, they should be punished, and if they are not found guilty, the Syndicate should express regret for having ever suspected them. Whatever may be the view of the Committee in this matter, it is clearly the duty of the University authorities to take upon themselves a large share of the blame in connection with it, for it is the general belief that scandals like the one in question occur in consequence of the faulty selection of examiners by the University. When professors of colleges are appointed examiners, it is difficult to prevent their pupils from getting hints about the questions. Some years ago, Mr. Kempson, Director of Public Instruction, North-Western Provinces, charged Sir Alfred Croft with having disclosed questions to his pupils. But Sir Alfred was on enquiry found not guilty. And Pundit Haris Chandra does not seem to have done anything more objectionable than what was done by Sir Alfred Croft.

2. This year's selection of examiners by the University is not wholly satisfactory. Considering that Mr. Tawney has been appointed examiner for the Entrance and the F. A. Examinations, how is it that Pundits Mahesh Chandra Nyayaratna, Krishna Kamala Bhattacharyya and Nilamoni Mukerji, who do not teach the Sanskrit of the Entrance and F. A. Examinations, have not been appointed examiners for these same examinations? The selection of Mr. Tawney is also open to objection. He is no doubt a very learned man, but as he has no knowledge of the degree of proficiency ordinarily attained by Entrance students, he is likely to be hard on them.

Pundit Mahesh Chandra Nyayaratna has acted like a sensible man by declining the examinership which was offered to him this year.

Pundit Chandra Kanta Tarkalankara's appointment is also objectionable. The pundit teaches the students of the M. A. class, and he should not therefore have been selected examiner for the M. A. Examination. His selection could give satisfaction only if he were to set questions in Sanskrit, and

candidates were to write their answers in that language. But no such arrangements have been made, or will be made. The arrangement requiring two English-knowing men to translate into English the questions which will be framed by Pundit Chandra Kanta is open to very great objection.

3. Mr. Nash is an Inspector of Schools, and is always busy with his inspection work. He should not therefore have been appointed Registrar even for a short period. Mr. Justice Gurudas is a quiet, good-natured man, who was unable to make a proper selection, notwithstanding that there were plenty of good men to select.

4. It is not proper for the University to make money by selling books. As the public can often turn out better compilations than the University, the Vice-Chancellors and his colleagues should see if the compilation of books for the University examinations can, with advantage, be thrown open to outside competition.

SAMAYA,
[Aug. 15th, 1890.

11. The *Samaya*, of the 15th August, refers to the proposal of the Syndicate of the Calcutta University to disaffiliate the Ripon College, and observes as follows :—

According to some the Syndicate's decision in the matter is final, and the Senate has no right to interfere in it. The question is being discussed for some time past whether the Senate has any right to interfere in the acts of the Syndicate, and it will be well if the question is finally set at rest on the present occasion. If the Senate cannot interfere in the acts of the Syndicate, why not abolish it altogether? The public think that it is not at all desirable to make the Syndicate all in all in all matters.

SURABHI-O-PATAKA,
Aug. 15th, 1890.

12. The *Surabhi-o-Patáká*, of the 15th August, says that while presiding the other day at the distribution of prizes in the Berhampore College, the Lieutenant-Governor gave expression to words which went to show that His Honour was a friend of high education. But His Honour has up to this time done nothing to prove this.

SURABHI-O-PATAKA.

13. The same paper says that on the occasion of the Lieutenant-Governor's recent visit to Burdwan the school-boys in the town were made to stand in the rain from morning till noon in order that His Honour might inspect them. If Burdwan had not been a hot-bed of malaria, and if Bengali boys had not been physically weak, there would have been no objection to their being made to stand in this way. If the school authorities of Burdwan had felt for the boys as they do for their own children, they could not have treated them in the way they did.

DACCA GAZETTE,
Aug. 18th, 1890.

14. The *Dacca Gazette*, of the 18th August, says that, considering the difficulty which teachers and school-boys in the mofussil find in attending school during the rains, the Educational authorities will do well to curtail the long Durga Puja holidays of the mofussil schools, and close them during the rainy season for one month, from the middle of August to the middle of September. The schools may be closed only for twelve days for the Durga Puja, and the remaining Puja holidays may be added on to the short optional vacation given during the rains in order to make it long.

SOM PRAKASH,
Aug. 8th, 1890.

15. The *Som Prakash*, of the 18th August, refers to the proposed disaffiliation of the Ripon College, and says that according to some the Syndicate of the Calcutta University has no power to disaffiliate a college. The Senate will decide whether it has that power or not. As the percentage rule is nowhere clearly explained by the Syndicate,

The proposed disaffiliation of the Ripon College.

the latter should not have taken action in the matter on the strength of that rule. It is well known that the percentage rule is not much observed in the B.L. classes. Why then make a fuss over the matter?

16. The *Dainik-o-Samachar Chandrika*, of the 21st August, objects to Mr. Justice Norris' proposal that henceforward the candidates for the Tagore Law Professorship should send with their application at least 100 printed copies of a synopsis of the lectures which they propose to deliver, and says that no really able man will consent to be a candidate for the professorship at so much sacrifice of his time and money as the preparation of the synopsis will involve. It is only men of inferior ability and small practice in the Bar who will become candidates on such conditions. Besides, as it will be perfectly possible for a candidate to get his synopses done by others, the adoption of the proposal will defeat the very object which Mr. Justice Norris has in view. It is not easy for a man to get a whole course of lectures written for him, but it is very easy for him to get a synopses of such lectures written. As there can be no real difficulty in getting a really able man for the Tagore Law Professorship, the Senate should disallow Mr. Justice Norris' proposal, which is, in some parts of it, a childish one.

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 21st, 1890.

17. The *Kasipur Nivasi*, of the second fortnight of the month of Sravan, is extremely sorry to learn that Government contemplates withdrawing its connection with the Barisal zillah school. Barisal was the last to receive local self-government, because it was considered to be a backward district. And has it improved so much within the short space of two years that Government thinks it unnecessary to maintain a school there at its own expense? Government maintains schools and colleges in Calcutta, Dacca, and similar other places, but it thinks that a place like Barisal can do without a Government institution of any kind. Even the proprietors of the two rival schools in Barisal will admit the necessity of a Government school there. But if Government must sever its connection, it is hoped that those to whom the management of the school will be handed over will take particular care of it. The writer fears lest, after the transfer of the school by Government, any of the present teachers should be taken off the staff of the school. Babu Hariprasad, the present head-master of the school, is an able man, and his transfer will prove detrimental to the interests of the school.

KASIPUR NIVASI,
Second fortnight,
month of Sravan.

(e)—*Local Self-Government and municipal administration.*

18. The *Charuvarta*, of the 11th August, says that the roads in Nasirabad in the Mymensingh district are in a condition which makes it impossible to say whether they are really public thoroughfares or so many drains. Not only does this condition of the roads inconvenience passengers, but it interferes greatly with the health of the place. The mehters finding it difficult to drive their night-soil carts over these muddy roads, do not take the trouble of cleansing the privies regularly, and the privies therefore remain in a horribly filthy condition. The local municipality should see to this.

CHARUVARTA,
Aug. 11th, 1890.

19. The *Hitakari*, of the 13th August, says that the Tangail Municipality should take up the question of raising road levels and repairing the roads as soon as the rains are over. As it is, the roads are submerged every rainy season; they should therefore be raised to a level which would preclude the possibility of their being flooded even if the water in the river rose to a higher level than it has done this year. The writer

HITAKARI,
Aug. 13th, 1890.

makes the following suggestions, which, if carried out, will save the town from floods in future years :—

- (1) The water of the river should be made to escape largely through the canal which passes through the town towards the fields.
- (2) A road should be constructed along the south bank of that canal joining the strand with the public road on the east of the town.
- (3) The strand level should be raised, and the canal should be made the only outlet for the river water, all other gaps in the road being stopped.
- (4) The level of the road on the north of the canal should be raised at the point where it is low.
- (5) The town should be divided into two distinct parts.

AHMADI
Aug. 16th, 1890.

20. The *Ahmadi*, of the 16th August, says that whilst the trees that have been planted by the Tangail Municipality are decaying for want of proper care, the servant in charge of those trees is daily found in the market purchasing fish, vegetables, milk, &c. How long has the Municipality begun to feel human necessities? Public money should not certainly be misused in this way.

The Tangail Municipality.

DACCA GAZETTE,
Aug. 18th, 1890.

21. The *Dacca Gazette*, of the 18th August, draws the attention of the Dacca Municipal authorities to the following points :—

Municipal wants of Dacca.

- (1) Increase of the carriage traffic has necessitated the widening of the roads and the making of foot-paths on the road-sides. The roads of Nawabpore and Islampore should be provided with footpaths without delay, or the number of carriage accidents will rapidly increase.
- (2) A larger number of mehters and carts should be employed to remove night-soil from the privies. The number now employed is quite inadequate for the purpose, and the result is that the privies are cleansed at intervals of four or five days, thus causing great annoyance and injury to the residents.
- (3) The Municipality should put down the practice of constructing road-side privies.

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 19th 1890.

22. The *Dainik-o-Samachar Chandriká*, of the 19th August, says that Government contemplates levying an octroi duty in all the mofussil municipalities in this country. Although an octroi duty will lead to an increase of the prices of food articles, the writer will not object to it if it is meant to be a substitute for all the municipal rates. But as it is not likely to be so meant, its imposition will only increase the burdens of the people. Englishmen evidently do not know how to decrease the burdens of their subjects; they only know how to increase their burdens.

The octroi duty in mofussil municipalities.

KASIPUR NIBASI,
Second fortnight of
the month of Sravana

23. The *Kasipur Nibási*, of the second fortnight of the month of Sravana, says that the selection of a spot on the north side of the Nutana bazar tank in the town of Barisal as the place for slaughtering cows has greatly aggrieved the townspeople. It is hoped that the municipality will select some other spot for the purpose.

The slaughter-house in the town of Barisal.

(g)—*Railways and communications, including canals and irrigation.*

AHMADI,
Aug. 16th, 1890

24. The *Ahmadi*, of the 16th August, says that the road between Deldwar and Tangail in the Mymensingh district is in a miserable condition, being full of ruts and pits. The bridge also is in a rickety condition. Will the Local Board

A road in the Mymensingh district.

authorities, to whom the road has been recently made over by the District Board, kindly direct their attention to it ?

Some complaints by a passenger travelling from Narayangunge to Calcutta.

25. The *Sulabh Samvād*, of the 16th August, publishes the following complaints from a passenger by the Narayangunge-Goalundo steamer :—

SULABH SAMVAD,
Aug. 16th, 1890.

The correspondent and a friend of his were intermediate class passengers by the above steamer on the 31st July last. The rough weather of that day made them seek shelter in the intermediate class saloon; but on their attempting to enter into the saloon, over the doorway of which were distinctly written the words "intermediate saloon," a menial told them not to enter it, as it was reserved as a dining saloon. So they had no alternative but to sit down on one of the benches close to the machinery, exposed to the heat from the furnace and to the rain. Another passenger was similarly refused permission by a clerk to take shelter in the cabin. Why should intermediate class passengers, who pay a higher fare than third class passengers, be thus subjected to inconveniences and exposed to the weather in the same way as third class passengers? The correspondent also complains that intermediate class passengers are greatly inconvenienced in the railway train from Goalundo to Calcutta in consequence of third class passengers often entering intermediate class compartments without any check from the railway servants. This practice of the third class ticket-holders can be easily put down by checking tickets at intermediate stations, which is not done at present.

26. The *Dainik-o-Samāchār Chandrikā*, of the 18th August, says that the observation made by an Anglo-Indian correspondent of the *Englishman* newspaper

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 18th, 1890.

Effects of railway extension. that the increased floods in Behar are due to the construction of the Bengal and North-Western Railway line is perfectly correct. The writer of this paper has repeatedly pointed out that it is the railways which have increased floods in this country. But Government still chooses not to be convinced of this, and no one can hope to convince the man who is determined not to be convinced. In 1854 Government destroyed the embankment on the western bank of the Damodar with the object of protecting the East Indian Railway, and from that very year the distress caused by floods in the district of Burdwan has been on the increase. It cannot be supposed that this fact has escaped the notice of all the Lieutenant-Governors of Bengal. But the East Indian Railway line cannot be removed, and they have been unable to do anything in the matter. The extension of railways has not only been the cause of increased floods; it has also increased malaria in the country. Thus with more malaria and more flood and more food-grains exported from the country, the railway lines are doing immense mischief to the country, and the people are looking helplessly on not knowing how they may be saved.

(h)—General.

27. The *Surabhi-o-Patākā*, of the 15th August, blames the members of the India Council for having approved of the proposals of the Select Committee making certain concessions to the demands of the European

SURABHI-O-PATAKA,
Aug. 15th, 1890.

The European uncovenanted service question.

uncovenanted officials of Government. It is easy to make a very liberal use of other people's money. The English are a patriotic people, and there are few among them that can object to the spoliation of India on one pretext or another for the support of their own countrymen. Praised be English justice !

SOM PRAKASH,
Aug. 18th, 1890.

28. The *Som Prakāsh*, of the 18th August, thus reviews the Administration Report on the Calcutta Hospitals for 1888-89 :—

The report shows that last year the death-rate was higher in Calcutta than in Howrah. This was also the case year before last. And considering that Calcutta enjoys the benefit of filtered water and a good drainage system, this is rather surprising. It is a matter of some satisfaction, however, that there was less cholera last year than in the year before. This improvement was perhaps due to the operation of some unknown cause and not to the sanitary improvement made by the Calcutta Municipality. For if it had been due to the latter cause, it would have been of a regular instead of an accidental character. The prevalence of small-pox and the mortality from it was, however, very great last year, and shows that vaccination does not really prevent the disease or check mortality from this source. Considering also the great difference of opinion that exists on the subject of vaccination, Government ought to allow people to practise inoculation, which is certainly a surer preventive than vaccination. The practice of closing hospitals on Sundays is objectionable and ought to be abolished. The increased mortality in the Mayo hospital is then referred to, and Government is asked to enquire into its cause.

IV—NATIVE STATES.

GAUHAR,
Aug. 10th, 1890.

29. The *Gauhar*, of the 10th August, says that the British Government must be very shortsighted if it has failed to see the great discontent it has created amongst the Indian population for such a small addition to its territory as Cashmere. It was not a sound policy of the Government's, this Cashmere affair.

BEHAR BANDHU,
Aug. 12th, 1890.

30. The *Behar Bandhu*, of the 12th August, says that, judging from the delight of the people of Cashmere at the Maharaja's return from Jammu, it must be said that the imputations against the Maharaja and his administration must have been false. It speaks very favourably for the Maharaja that even the Mahomedan residents of Cashmere joined in the rejoicing held at His Highness' return.

BURDWAN SANJIVANI,
Aug. 12th, 1890.

31. The *Burdwan Sanjivani*, of the 12th August, has learnt from the *Samaya* newspaper that the Maharaja Pratap Singh of Cashmere will be appointed President of the Council of that State. But as the Maharaja will not be allowed perfect administrative freedom, and will have to consult the Resident in all matters, the news of his proposed elevation has not given full satisfaction to the writer. It seems that the Government has now found out the real secret about Cashmere. It has evidently come to know that the charges which were brought against the Maharaja were false. It would not otherwise have proposed to appoint His Highness as President of the Council of his State. It is also clear from this proposal that Government believes the Maharaja to be capable of administering his State. If it is so, Government should give His Highness perfect freedom. The restoration to the Maharaja of his full powers will lay him under deep obligation to the British Government.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANGABASI,
Aug. 16th, 1890.

32. The *Bangabasi*, of the 16th August, has received accounts of flood and consequent distress from the following places :—

In Bengal.

Villages, &c.	Districts.	Villages, &c.	Districts.
Baneswarpore	... Hughli.	Meherpore	... Nuddea.
Baghnepara (Culna)	... Burdwan.	Barnia	... Ditto.
Gopalpore	... Murshidabad.	Aburi Megura	... Ditto.
Nurpore Kuthi	... Ditto.	Kalia	... Jessore.

In Bengal.—concluded.

Villages, &c.	Districts.	Villages, &c.	Districts.
Panami	... Jessore.	Kurigram	... Rungpore.
Raksa	... Pubna.	Dacca	... Dacca.
Dari Saripore	... Ditto.	Manikgunge	... Ditto.
Santhia	... Pubna.	Kaotkhali	... Ditto.
Dapunia	... Ditto.	Domurbeel	... Ditto.
Kasinathpore	... Ditto.	Baliati	... Ditto.
Bhanga	... Furreedpore.	Gharinda	... Mymensingh.

In Behar.

Ramchandrapore	... Maldah.	Sinmlia Dihi	... Maldah.
Mahidipore	... Ditto.	Beguserai	... Monghyr.
	Chupra	... Sarun.	

In the North-Western Provinces.

Places on the Oudh-Rohilkhund Railway—

Furruckabad.	Etwa.
Cawnpore.	Allyghur.

Hardui, on the Oudh-Rohilkhund Railway.

In the Punjab.

Umballa.	Lahore.
Katorpore.	Simla.

In the Bombay Presidency.

Bombay.

In Burma.

Minjin in the Chindia district.
Mandalay is about to be flooded.

33. The *Sanjivani*, of the 16th August, says that breaches in the embankment on the river Jellanghi have caused the villages of Syamnagore, Krishnagore, Radhanagore, Gopinathpore, and Nischintapore and several others within the jurisdiction of the Tribatta thana in the Nuddea district to be completely flooded. The rice crop is totally submerged, and scarcity is already staring the people in the face. Unless relief is quickly given, people will die in large numbers.

SANJIVANI,
Aug. 16th, 1890.

VI.—MISCELLANEOUS.

34. The *Sakti*, of the 12th August, has received a communication in which it is stated that the shifting of the course of the Brahmaputra is the probable cause of the heavy floods in Eastern Bengal in recent years. Fifty years ago that river flowed on the eastern side of the town of Dacca and discharged its waters mainly into the Meghna. But it has since gradually shifted its course, and the greater part of its waters now flows by the Jamuna into the Padma. The old bed of the Brahmaputra and the beds of the Lákshyá, the Meghna, the Teesta, the Ghumti and several other rivers are now almost dried up. Hence their banks and the surrounding tracts do not suffer from the effects of floods. But the Padmá, violent as it has always been, has become more violent by receiving almost the whole discharge of the Brahmaputra. The places on its banks are, therefore, submerged every rainy season, and there is great loss of life and property. The only remedy for the evil now lies in making the waters of the Brahmaputra flow through its old channels. No time should be lost in adopting means to effect this.

SAKTI,
Aug. 12th, 1890.

35. The *Sahachar*, of the 13th August, disapproves of the order passed by the Magistrate of Hughli requiring the Hindu gentleman residing in a house near the *Imambara* at Hughli to ring bells and to blow conches less loudly than usual during the celebration of the Mohurram. It is a Kazi-like order calculated to do much mischief in future.

SAHACHAR,
Aug. 13th, 1890.

SUDHAKAR,
Aug. 15th, 1890.

36. The *Sudhakar*, of the 15th August, has the following:—

The insult offered to a native lady of Madras by a European.

It is shocking to learn that the fiend Clarke actually collared the native lady, the entreaties of her husband being of no avail with the fiend. "Can you, you fiend, conceive what your own feelings would have been if your own wife had been subjected to a similar treatment? And you, Ayer, you must have been a coward and unworthy the name of man not to have broken Clarke's head on the spot. With what face do you now appear in Court of Justice for redress? What the result of the case will be every one can well imagine. The people who once used to sacrifice their mothers, wives and sisters in the burning fire in order to save their honour are now come to this then. And the nation which prides itself on the honour in which it holds the sex is not ashamed to own this Clarke as one of itself."

SAMAYA,
Aug. 15th, 1890.

37. The *Samaya*, of the 15th August, sees no cause for dissatisfaction

The Hughli Imambara case.

in the order of the Magistrate of Hughli requiring the Hindu gentleman residing in a house near the Imambara at Hughli to ring his bell and to blow his conch less loudly during the celebration of the Mohurram. As Afghans and other excitable people assemble at the Imambara during the Mohurram, some such precaution as the one required by the Magistrate ought to be adopted in the interest of the Hindu gentleman himself. Again, as loud music is not an essential part of Hindu worship, the Magistrate's order ought to cause no dissatisfaction among the Hindus.

BANGABASI,
Aug. 16th, 1890.

38. The *Bangabasi*, of the 16th August, says that the so-called Indian

The Hindu Shastras and the age of consent.

reformers have been for a long time denouncing the early-marriage system of the Hindus, and they have been encouraged in this by the English, whose partiality for their own national customs is well known. These reformers will not, in their perversity, see that what they want, if accomplished, will not be progress, but retrogression; and they, therefore, harp, in season and out of season, on the supposed evils of early marriage. The case of Hari Mohan Maiti has given them a convenient handle, and they are crying themselves hoarse to rouse the country to a sense of the evil consequences of what they deem to be a most pernicious custom. Among the reformers some want the Government to abolish the custom by direct legislation, and there are others, shrewder than the rest, who only ask Government to raise the age of consent without interfering with the age of marriage, as if raising the age of consent will not affect the age of marriage. It need hardly be said that these reformers are for the most part outcasts from Hindu society and devoid of any knowledge of the shastras. But as the question is being publicly discussed, and as even Europeans are found joining in the discussion, it would not be proper for the Hindu community to keep itself silent any longer. The rulers of the country are, in virtue of their own customs, partial to the system of late marriage, and if they are once convinced, rightly or wrongly, that the Hindus themselves are not averse to the introduction of this system into their society, legislation will not be long in following which will strike at the root of the early marriage system. And any such law made by the powerful English Government must needs be bowed to by its weak Indian subjects. The writer will, therefore, assure the Government that the Hindus will be greatly dissatisfied if any law affecting the system of early marriage is passed. Government should also know that any raising of the age of consent above the point fixed in the existing law will go against the spirit of the Hindu shastras. And the Hindus have every reason to hope that Government will not do anything to wound their religious feelings. The age of ten years fixed in the Penal Code as the age of consent

is quite in keeping with the shastras, but any raising of that age will conflict therewith. The shastras assign the tenth year as the age after which a girl may attain her puberty at any time. As this means that a girl does not attain per puberty before her tenth year, the age of consent, as at present fixed in the Penal Code, does not conflict with the shastras. But supposing the age of consent is raised above that limit and a girl attains her puberty, say, at her eleventh year, then the shastras will, on the one hand, peremptorily require her husband to cohabit with her on pain of incurring a grave sin, and the law of the country will, on the other, punish him if he cohabits with her. The following texts from the shastras point out the religious obligation of the husband in this respect on the wife's attaining her puberty :—

- (1) "The time for conception is when the menstrual flow ceases in a woman. The menstrual period is the time for generation ; hence cohabitation is obligatory, and failure of it is a sin"—*Smriti*.
- (2) "The wicked man who does not come near his wife during her menstrual period commits the sin of destroying a foetus at every menstrual period of his wife"—*Smriti*.
- (3) "One must cohabit with his wife during her menstrual period"—*Manu*.
- (4) "The man who, having no son, does not come near his wife when she has bathed after her menses have ceased, is undoubtedly guilty of killing a foetus."—*Parásara*.

A large collection of such texts could be given requiring a husband to cohabit with his wife after the stoppage of the menses. The shastras also enjoin the performance of the *Garbhádhán* ceremony upon the first attainment of puberty by a girl, and any raising of the age of consent will certainly interfere with the performance of that ceremony. Cohabitation with a girl who has not attained her puberty is no doubt a very grave sin, but raising of the age of consent above its present limit will involve a man in an equally grave sin.

39. The *Sanjivani*, of the 16th August, says that one of the objects of the branch society established in England in connection with the Lady Dufferin Fund

The Lady Dufferin Fund.

is to send out female doctors from that country to this. This object of the Fund authorities cannot be too strongly condemned. Large numbers of female doctors are being annually turned out by the Indian Colleges, and what are these ladies to do if the loaves and fishes are to be given away to lady doctors from Europe possessing nothing like the education of Indian lady doctors. Many of the native lady doctors are without employment, whilst the posts under the Lady Dufferin Fund are being monopolised by European lady doctors. The Fund consists exclusively of native money, and it is a little too hard indeed that it should be devoted entirely to the maintenance of European lady doctors. The writer sees no necessity for importing foreign medical service for the working of the scheme when the country itself can supply lady doctors by the score.

SANJIVANI,
Aug. 16th, 1890.

40. Referring to the so-called Henvey Circulars, published in the *India* newspaper, the same paper says that though the *India's* remark is not true that even

The so-called Henvey circulars.

Russia herself does not usually commit such oppression on her subjects as has been perpetrated by the Viceroy's Agent on the Chiefs in Central India, yet this much is true that no one ever dreamt that the Agent would be capable of issuing such orders as are embodied in the Circulars. It is, indeed, hard to believe that Mr. Henvey can give expression to his ill-feeling against the Bengalis so openly. Under the English rule no Indian subject of Her

SANJIVANI.

Majesty is prevented from visiting any part of the country he likes, and it therefore strikes people as something very strange that the Bengalis alone should be denied entrance into the dominions of Native Princes. But the rumour regarding the issue of such circulars by Mr. Henvey cannot be wholly false. If it had been wholly false, Mr. Bradlaugh would not have dared to ask questions in Parliament about these circulars.

Government should lose no time in making enquiries into the matter with a view of ascertaining the correctness or otherwise of the rumour. If Government does not at once contradict the rumour, the public will really believe that Mr. Henvey is the author of these circulars. If Mr. Henvey has issued these circulars, Government should consider the question of keeping him in his present office. The circulars give expression to a cowardly fear of the Bengalis in the mind of the Government, and it is extreme weakness to express such fear.

SANJIVANI,
Aug. 16th, 1890.

The age of consent.

41. The same paper has the following:—

Fourteen years is the proper age for a girl to cohabit with her husband, but the writer will nevertheless not oppose those who maintain the earlier age of twelve years to be not an immature age for the same purpose. The Hindus are opposing the proposal for raising the age of consent from ten to twelve years on the ground that such a change will interfere with the ceremony of *garbhádhán*, which, according to the shastras, has to be performed just at the attainment of puberty of a girl. But they should remember that no girl in this country can attain puberty before the age of twelve. And when puberty is attained before twelve it is generally due to artificial causes. Experience shows that a Hindu girl, not brought under artificial influence and left to nature, never attains her puberty before the age of fourteen. How then will the raising of the age of consent interfere with the *garbhádhán* ceremony?

The age of consent in the case of unmarried girls should be raised to twenty-one years, and no Hindu, who is not a disgrace to his community, can oppose such a proposal.

The opponents of the movement say that cases like that of Harimohan Maiti are of rare occurrence, and no change in the law is therefore called for. But the writer has no hesitation in saying that cohabitation with girls who have not attained puberty is very common in the country, although such cohabitation is seldom attended with fatal consequences. And there is no denying that such cohabitation is undermining the health of the female sex in Bengal. It is absolutely necessary, therefore, in the interests of that sex, as well as for the welfare of the whole Bengali race, that the age of cohabitation should be raised.

AHMADI
Aug. 16th, 1890.

42. The *Ahmadi*, of the 16th August, says that it sees no harm in Government's granting the Prince Mirza Ferokshah, a son of the late Nawab Wajid Ali Shah, the permission he has asked for to visit Patna, Benares, Allahabad, Cawnpore, and Lucknow.

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 17th, 1890.

43. The *Dainik-o-Samachar Chandrika*, of the 17th August, says that it will be highly unjust to raise the age of consent. Any fixed limit of age will do

incalculable harm. Girls in this country are sometimes found to attain puberty even at the age of ten, and in such cases a higher age limit than ten will surely stand in the way of the celebration of the *Garbhádhán* ceremony enjoined in the Shastras. The Hindu Shastras prohibit cohabitation before puberty, and the husband must abstain from cohabitation even if the wife's puberty be delayed up to her sixteenth year. The public, and above all the legislature, should take note of this; and if fresh legislation

is considered necessary it should take the form, not of an increased age limit, but of prohibition of co-habitation before the attainment of puberty. Anglo-Indian opinion and Baboo opinion in this matter is not the opinion of the Hindu community. If the opinion of the Hindu community is required, it should be sought for, not in Calcutta, but in the principal seats of Hindu learning, Navadwip, Bhatpara, and Bikrampur.

44. The *Samáj-o-Sáhitya*, of the 17th August, has the following :—

SAMAJ-O-SAHITYA,
Aug. 17th, 1890.

The Native Press.

The native editors seem to think that the only way of proving their patriotism is to vilify the Government and to calumniate their own society. The country is in great danger from these short-sighted men. Government has given full liberty to the Indian press in the hope that that press should help it in the administration of the country by giving it proper counsel and by pointing out its errors. But the native editors are making an extremely bad use of their liberty. These editors always make use of the harshest language possible, as if they would take with a high hand from the Government what they want. It was conduct of this kind which necessitated the passing of the Press Act. And it is a similarly inconsiderate criticism of Government's action in the native press which at times makes the Government doubt the sincerity of the people's loyalty. The country will certainly have to thank these hot-headed native editors alone if it incurs the displeasure of its rulers.

A man living in a glass house should certainly take care not to throw stones at other people. And does the *Amrita Bazar Patrika* think of obtaining any privileges from the Government by vilifying it? Certainly the *Patrika's* writing is very forcible and very pungent. But what have been the consequences of such writing? Why, the Press Act and the Official Secrets Act. Can the *Patrika*, on the other hand, point to any positive good done by it to the country? All that it has done and is doing is bringing the native press under the serious displeasure of the authorities. This is certainly not good.

URIYA PAPERS.

45. The *Uriya and Navasamvád*, of the 23rd July, is of opinion that Act VII of 1889 (the Succession Certificate Act) having enacted that every heir or re-

URIYA AND
NAVASAMVÁD,
July 23rd, 1890.

presentative of a deceased person must procure a certificate in order to enable him to collect the debts of that person, and having by that reason proved more stringent than the provisions of Act XXVII of 1860 (the Certificate Act), thereby repealed, has proved a source of trouble to those who in their representative character are required to realise petty debts.

46. The *Dipaka*, of the 26th July, has every sympathy with the resolution of the Orissa Graduates and Under-

DIPAKA,
July 26th, 1890.

The Mayo Scholarship attached to the Ravenshaw College.

Graduates Association, undertaking to induce the Government to transfer the benefits of the Mayo Scholarship attached to the Ravenshaw College from candidates for the B. A. Examination studying in that college to candidates for the M. A. Examination from that college, and to make it tenable in any first class college in Calcutta, where such candidates may choose to study the M. A. course. The writer supports the resolution by saying that the Ravenshaw College has already turned out a decent number of Bachelors of Arts, whereas only one student has up to date passed the M. A. Examination of the Calcutta University. According to the writer, candidates for the M. A. Examination stand in need of encouragement.

47. Referring to the settlement of the Durga Puja holidays, as explained in a late resolution of Government on the subject, the *Samvádvaḥiká*, of the 31st July,

SAMVADVAHIKA,
July 31st, 1890.

The Durga Puja holidays.

remarks that the decision of Government is a judicious one, and ought to satisfy all parties.

UTKALDIPIKA,
Aug. 2nd, 1890.

48. The Puri correspondent of the *Utkaldipiká*, of the 2nd August, points out that the management of the Puri temple is unsatisfactory so far as the regular routine of religious ceremonies practised therein is concerned, and quotes instances of the departure from that routine.

The Puri Temple.

UTKALDIPIKA,
Aug. 2nd, 1890.

49. The Board of Revenue having ruled that so much of the notification issued under the provisions of section 17A of the Bengal Excise Act amended by Act IV (B.C.) of 1881, and published at page 546 of the *Calcutta Gazette* of 23rd June 1882, as relates to the possession of Gurjat sidhi in the districts of the Orissa Division, is rescinded, and that this rule will take effect on and from 1st April 1890, the *Utkaldipiká*, of the 2nd August, argues that the fines inflicted on such persons as kept small quantities of Gurjat sidhi in their possession after that date should in justice be returned to them.

An abkari question in Orissa.

PARIDARSHAK,
Aug. 12th, 1890.

ASSAM PAPERS.

50. The *Paridarshak*, of the 12th August, says that Baboo Prasanna Kumar Guha, Municipal Commissioner of Sylhet, has done nothing wrong in refusing to comply with the order requiring him to act as an overseer in the coming census. The ground of his refusal was that he would be absent from Sylhet on business in the ensuing winter, when the census will be taken. The Deputy Commissioner should consider that the Municipal Commissioners, who already subject themselves to a great deal of self-sacrifice in order to serve the public, ought not to be required to do any work and every work that has to be got done by unpaid labour. And Municipal Commissioners would not probably object to do every such work if they were treated with the respect due to their position, and not treated as the Deputy Commissioner would treat his own subordinates. Perhaps the Deputy Commissioner's sense of self-importance has arisen from the obsequiousness of the Extra Assistant Commissioners under him. But he should know that there are men among the Municipal Commissioners who do not care a jot for his smile or his frown, and who can keep in their pay a host of such men as hold Extra Assistant Commissionerships under him. That they accept their trust is simply because the public, of their own accord, repose that trust in them; and it would not be, therefore, proper to compel them to do duties which ought to be performed by head constables.

The Deputy Commissioner of Sylhet and a local Municipal Commissioner.

Sylhet, has done nothing wrong in refusing to

comply with the order requiring him to act as an overseer in the coming census. The ground of his refusal was that he would be absent from Sylhet on business in the ensuing winter, when the census will be taken. The Deputy Commissioner should consider that the Municipal Commissioners, who already subject themselves to a great deal of self-sacrifice in order to serve the public, ought not to be required to do any work and every work that has to be got done by unpaid labour. And Municipal Commissioners would not probably object to do every such work if they were treated with the respect due to their position, and not treated as the Deputy Commissioner would treat his own subordinates. Perhaps the Deputy Commissioner's sense of self-importance has arisen from the obsequiousness of the Extra Assistant Commissioners under him. But he should know that there are men among the Municipal Commissioners who do not care a jot for his smile or his frown, and who can keep in their pay a host of such men as hold Extra Assistant Commissionerships under him. That they accept their trust is simply because the public, of their own accord, repose that trust in them; and it would not be, therefore, proper to compel them to do duties which ought to be performed by head constables.

PARIDARSHAK.

51. The same paper says that there is no post office in the North Cachar sub-division, and that this causes great inconvenience to the residents of the place. It is also complained that the letters to their address are opened by the sub-divisional officer before delivery. This is a serious charge, if true.

Postal service in North Cachar.

PARIDARSHAK.

52. A correspondent writing from Shillong makes the following complaints against the Director of Public Instruction, Assam :—

The Director of Public Instruction, Assam.

tion, Assam :—

- (1) The examinerships are a monopoly of the clerks of his office. Any clerk who is a favourite with him is appointed examiner in more than one subject, whether he has a competent knowledge of the subjects or not, whilst the claims of qualified teachers are overlooked. This year, too, notices regarding examinerships have been sent to all schools as usual, but nobody can have any doubt as to who will be appointed examiners. The moderators are also selected from amongst these minions of Mr. Wilson as if they were the chosen people of the goddess of learning. The result of all this is a massacre of the poor candidates at the examinations. Why should this be so? Is there such a paucity

of competent and trustworthy teachers in Shillong able to act as moderators that the clerks of the Director's Office must be appointed to act as such ? The results of the examinations would be more encouraging if teachers were appointed as moderators.

- (2) The establishment of the new departmental school will involve sheer waste of money. The school has a roll of only 40 or 50 students, and even among these few students there is not a single Shillong lad. The reason for the establishment of the school is that without such an institution the Director found it difficult to make his influence felt in the Khasai Hills. It is very desirable indeed that there should be a Government school in Shillong, but it is highly inadvisable that a sum of four or five thousand rupees should be annually spent in the instruction of only 40 or 50 lads from foreign places. Would it not be better for Mr. Wilson to devote this amount to the education of the boys of the place and thus to win a good name for himself ?

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 23rd August 1890.

